

## YALE DIVINITY SCHOOL

ANNIVERSARY EXERCISES HELD  
ALL DAY YESTERDAY.

Reading of the Theses at Battell Chapel—  
Meeting of Alumni in the Afternoon—  
Interesting Discussion—President Dwight  
Says the Historic Episcopate Has Been  
an Evil to the Church—The Address of  
Rev. Mr. Lines on "The Lambeth Propo-  
sals Concerning Christian Union."

The anniversary exercises of the  
Yale Divinity school were held in Bat-  
tell chapel yesterday morning. Presi-  
dent Dwight and the members of the  
faculty of the Divinity school occu-  
pied seats in the pulpit. Eight ora-  
tions were delivered by different mem-  
bers of the class. They were on the  
following subjects:

The Responsibility of the Laity for  
Manliness in the Ministry, John Wesley  
Rice, B. A., Harvard university, Rock-  
land, Mass.

The Source and Nature of the Modern  
Preacher's Authority, Cyrus Alvin  
Osborne, M. A., Beloit college, Beloit,  
Wis.

The Preacher and Biblical Criticism,  
Samuel Macintosh Cathcart, Northfield,  
Mass.

Prophecy of To-day, Hiram Van-  
Kirk, B. A., Hiram college, Washing-  
ton, C. H. O.

Religion and the Ethical Life of To-  
day, Charles Snow Thayer, B. A., Am-  
herst college, Westfield, Mass.

St. Columba, John Owen Jones, Dub-  
lin, Ireland.

Personally in Ministerial Work, Ray-  
mond Cummings Brooks, B. A., Tabor  
college, Tabor, N.

Christianity in the Evolution of So-  
ciety, William Thurston Brown, B. A.,  
Yale university, Madison, Conn.

The theses presented by the members  
of the class for the degree of B. D. are  
on the following subjects:

The Secret of Christ's Power in Dia-  
lects, William Frederick Bade, B. A.,  
Moravian college, B. D., Moravian The-  
ological seminary, Waco, Minn.

The Relation of the Eternal Life in  
the Johannine Discourses to Jesus'  
View of the Kingdom of God in the  
Synoptists, Raymond Cummings Brooks,  
Tabor college, Tabor, N.

The Social Gospel of Jesus, William  
Thurston Brown, B. A., Yale university,  
Madison, Conn.

Old Testament Messianic Prophecy,  
Samuel Macintosh Cathcart, North-  
field, Mass.

The Mission of the Church to the  
Young, John Milton Dick, Yonkers, N.  
Y.

The Mediation of Christ, viewed in  
the Light of the Levitical Sacrifices,  
Evora Evans, Colorado college, King-  
ston, Penn.

The Historic Significance and Present  
Day Need of a Union with reference to  
the Unity of the Church, Spencer Evan  
Evans, B. A., Marietta college, Shan-  
don, O.

The Teachings of Jesus in their ap-  
plication to the present Industrial Sit-  
uation, Samuel John Evers, B. A., Leb-  
anon Valley college, Hagerstown, Md.

The Need of Regeneration, Adelbert  
Ellsworth Fouth, Simpson college,  
Derby, Ia.

The Kingdom of God as presented in  
the Sermon of the Mount, as found in  
the Gospel of Matthew, George Sey-  
mour Godard, B. A., Wesleyan univer-  
sity, North Granby, Conn.

A Brief Examination of the New  
Testament Teaching, concerning the  
Person of Christ, with a view to as-  
certaining the Development of Doc-  
trine, Frederick Louis Grant, Harvard  
university, Willsboro, Vt.

The Teaching of Jesus concerning  
Prayer, Lathrop Campbell Grant,  
Charleston, S. C.

The Teaching of Christ in regard  
to Prayer, Harry Linwood Hartwell,  
B. A., Boston university, Newton  
Highlands, Mass.

Paul's Conception of the Person of  
Christ, Frederick William Herman,  
Warsaw, N. Y.

The Mission of the Church as re-  
lated to the Establishment and Com-  
pletion of the Kingdom of God on  
Earth, Johnson Washington Hill, Bos-  
ton, Mass.

The Conception of Sin in Post-exilic  
Judaism, John Hans Hjeliland, Wash-  
burn college, Lona, Kansas.

The Promise of the Spirit in John, 14-  
16, in Its Relation to the Return of  
Christ, Harry Woodruff Johnson, B. A.,  
Williams college, Washington, D. C.

The Old Testament in the Teaching  
of Jesus, John Owen Jones, Dublin, Ire-  
land.

Lessons from European Cities for  
Japanese Cities, Sen Joseph Katayama,  
B. A., Iowa college, Hadesi-Mimasaka,  
Japan.

Utilitarian and Christian Ethics,  
Milton Royce Kerr, B. S., Cornell uni-  
versity, Monksville, N. Y.

The Christian Conception of Marriage  
and the Family as Contrasted with  
Ancient Conceptions, Joseph Benjamin  
Kettle, B. A., Colorado college, Murray,  
N. Y.

The Relation of Religion and Ethics,  
Frank Oscar Krause, B. L., Carleton  
college, Northfield, Minn.

The Eschatological Ideas Suggested  
in the Parable of the Rich Man and  
Lazarus, Adam Ruth Lutz, M. A.,  
Franklin and Marshall college, Stras-  
burg, Pa.

The Relation of Religion and Ethics  
in the Sermon on the Mount, as rec-  
orded by Matthew, Leslie Wilbert Morgan,  
B. A., Drake university, Des Moines,  
Iowa.

The Future of the Pulpit, Cyrus Alvin  
Osborne, M. A., Beloit college, Beloit,  
Wis.

Japan and Christianity, Jinchiro Oya-  
s, Howard university, Tokyo, Japan.

The Development of Music in the  
Christian Church, Edward Walker  
ense, B. A., Yale university, Tolland,  
Conn.

The Mystery of the Incarnation,  
George William Phillips, Westville,  
Conn.

A Gentile and Historical Interpreta-  
tion of Christ's Parables, John Wesley  
Rice, B. A., Harvard university, Rock-  
land, Mass.

Christ's Doctrine of the Family, Wal-  
ter Eugene Rollins, B. A., University  
of the Carolinas, Asheville, N. C.

The Hebrew Sacrificial System, Ed-  
ward Stevens Sanborn, B. A., Yale uni-  
versity, Kingston, N. H.

Reasons as a Test of Truth, Charles  
Olson Sterling, B. D., Moravian Theo-  
logical seminary, Fort Washington,

Paul's Doctrine of the Second Com-  
ing of Christ and Its Relation to Jew-  
ish Messianic Thought, Charles Snow  
nayer, B. A., Amherst college, West-  
field, Mass.

Investigation of Harnack's School  
With Reference to the Influence of the  
Greek Mysteries on Christian Ordina-  
nances, John Barton Toomay, B. A.,  
Oberlin university, Westerville, O.

John's Teachings as a Point of De-  
parture for Theological Reflection, Hiram  
Van Kirk, B. A., Hiram college, Wash-  
ington, C. H. O.

Christ's Solution of the Problem of  
Christian Union, William Hiram Wag-  
goner, B. A., Eureka college, Buffalo,  
N. Y.

The Messianic Hope of the Prophet  
Isaiah; Origin, Development and Sig-  
nificance, Parley Paul Womer, Ohio  
Wesleyan university, Reynoldsville, Pa.

The farewell address of Professor Cur-  
tis to the students of the seminary was  
then delivered. A collation was served  
at 1 o'clock in the Lowell Mason library  
of the Divinity hall, at which time a  
large number of alumni were present.

This was followed by a meeting in Mar-  
quand chapel, at which the subject of  
discussion was "The Lambeth Proposal  
Respecting Christian Union." Rev. E. S.  
Lines of St. Paul's church opened the  
discussion. The address in full is as  
follows:

THE LAMBETH PROPOSALS ON  
CHURCH UNION, BY REV. ED-  
WIN S. LINES.

One might from the outside, without  
prejudice look upon divided Christen-  
dom, it would surely astonish him that  
bodies of believers in one Lord and  
Master, confessing one faith in sub-  
stance, could not get together. The ob-  
server would be impressed with the  
fact that the doctrines and practices  
in which the separated bodies of Chris-  
tian people are agreed, count for much  
more than those upon which they dis-  
agree. It would seem that the doctrine  
of the Trinity, the divinity of Christ,  
the incarnation, atonement and resur-  
rection, the inspiration of Holy Scrip-  
tures, the office of the Holy Spirit in  
the church, are commonly accepted.

—to name no more fundamental truths  
of our religion,—serious obstacles to  
union among Christians would be re-  
moved. The observer from the outside  
could conclude that there is substan-  
tial agreement in what is essential and  
fundamental and of supreme impor-  
tance. It would be hard for him to  
understand how discord and division  
could exist among Christian people who  
hold so much in common. The points  
of agreement seem vital and fundamen-  
tal, and still the fact which forces itself  
upon the attention of men is that Chris-  
tianity is represented by a great num-  
ber of warring jealous churches and  
sects, working at cross purposes, spend-  
ing much of their strength in contro-  
versy.

There are those who appear to think  
that if the present condition is not  
ideal, it is wholesome and favorable  
to the development of zeal and re-  
sources. They appear to think that the  
rivalries of churches make in some  
way for the Christian religion. Resent-  
ment is found in the theory of an invisi-  
ble church, for which theory not much  
can be said. As the faith cure doc-  
trine tells his patients that they must  
believe they are well, and they will be  
well, so these doctors say that Chris-  
tian unity is a fact already,—that agree-  
ment in all that is essential now exists  
making a spiritual union which is all  
that is to be looked for. It is a very  
superficial judgment, not making ac-  
count of the facts, not truly recog-  
nizing existing evils. I am well aware  
that schism and division in the church  
are not the only sins and ill which may  
come to us. Because the reformation  
has left us an inheritance of division  
and controversy which are to be de-  
plored, we will not forget that it  
entered western Europe from spiritual  
deadness and unutterable corruption  
and made something better in the way  
of religious life possible. Better spiri-  
tual freedom under law, with something  
of irregularity, than spiritual deadness  
and stagnation with uniformity. The  
treatment of non-conformists by the  
authorities of the Anglican church in  
England three hundred years ago and  
the treatment of non-conformists by  
the Puritan authorities of Massachusetts  
Bay fifty years later teach us that  
however important unity and unifor-  
mity are, they are not to be main-  
tained by force and persecution. The  
sins of the fathers who had not learned  
to be tolerant are visited upon the chil-  
dren who see a divided church the  
scorn of her enemies.

My contention, as against Mr. Metho-  
dist brother who has all the church  
that he wants, and is satisfied from the  
last statistics of Methodist growth,  
that all is going well with religion, and  
against my Anglican brother who  
thinks all good must come from reunion  
with Rome,—is that the present dis-  
trasted state of Christendom is not to  
be accepted as tolerable, by right minded  
Christians, but that there are other  
sins as well as schism, of which we  
must make account. I do not think any  
defence can be made of the present con-  
dition of the Christian church as filling  
out the Lord's conception of what His  
church should be or as an answer to  
His prayer for her. At home, in sav-  
ing men to religion, and in heathen  
lands in making known Jesus Christ  
as the only Saviour, the church is  
seriously hindered by its divisions.

The one prevailing argu-  
ment named by Christ is wanting. Our  
strength goes to controversy among our-  
selves before we present our case. Rival-  
ries, jealousies, ill will, controversy,  
most inconsistent with our religion,  
and most injurious to religion abound  
in every village. There is a terrible  
waste of men and resources everywhere.

It is hardly less than a denial of the  
office of the Spirit of God, to accept the  
existing condition of the church. It is  
a hopeful sign that so many Chris-  
tian men are coming to appreciate the  
need of action and to ask with the  
determination to find an answer, what  
can be done. It will never do to rest  
with the feeling that nothing can be  
done to remedy the evil. I am dis-  
posed to think that if we do not will-  
ingly and from sense of duty and need  
try to open the way to something  
better and more reasonable, we shall  
be forced to do so. The great con-  
servative body of laymen who are  
not especially interested in denomina-  
tional controversy and are a good deal  
interested in the way in which their  
money is spent, will not continue to  
maintain churches where they are not  
needed, and to keep men where there  
is no work for them to do, simply to  
satisfy denominational pride. Confusion  
and waste are not going on forever. If  
men, from a sense of what is right and  
fitting, will not seek a remedy, other  
potent influences will come in and do  
their work.

When our impartial observer from the  
outside has recovered from his astonish-  
ment at the division of Christendom

on minor rather than essential doc-  
trines and practices, and from aston-  
ishment that anyone should defend  
the perpetuation of divisions as other  
than a grievous wrong to religion, he  
would be very likely to ask how the  
church was torn in pieces and brought  
to its present condition. He will very  
likely think some such review neces-  
sary to the endeavor to remedy the evil  
of division in the church. The church  
was substantially one for many genera-  
tions, after its formal establishment by  
the power of the Holy Ghost at Pente-  
cost. The great distinctive features of  
the life of the church come to us from  
that time, the Holy Scriptures, the min-  
istry, the Lord's day, the sacraments  
in their places, the creeds, the begin-  
nings of Christian worship and the  
Christian year. That the life of the  
church was grievously marred in one  
and another way need not here be said.

The church of Christ was long one  
body, confessing one faith. The church  
of Rome was the great offender against  
church unity, by reason of her preten-  
sions favored by the place and tradi-  
tions of the Imperial city and many  
causes and events which shall not here  
be named. The east and the west were  
separated to the disadvantages of both.

The English reformation, more conser-  
vative than the reformation on the  
continent, left the church of England  
freed from Roman usurpation, a national  
church intact, fully organized, the old  
church of the land, the mother church  
of the English speaking people, preserv-  
ing in creed and ministry and worship  
and life the ancient things of the Cath-  
olic church.

In that mother church of England  
and in the national and colonial  
churches in communion with her, there  
ought to have been room for all English  
speaking peoples. So the sober, serious,  
substantial, simple religion of the An-  
glo-Saxon race in its old and new  
homes, the religion of a dominant, per-  
haps the dominant race, had been in  
larger measure a power in the world.

It was not to be. Toleration had not  
been learned. There was narrowness,  
hardness, lack of patience on both  
sides. Neither churchman nor Puritan  
can make out a very good case for his  
party in that evil time from which our  
divisions come, when England, not in-  
deed like Spain, burned her best men  
and women, nor like France, casting  
them out, still let them go, with no love  
for her. It is pitiful that English bis-  
hops and ecclesiastical courts could not  
have been tolerant of non-conformity  
and that Puritans could not have been  
less exasperating. It is a page out of  
the history of the Christianity of Eng-  
lish-speaking people which he can read  
without prejudice now, but not without  
wishing that it had been different.

We will not, however, let our limita-  
tions about both churchman and Puritan,  
and we are glad that with all its hard-  
ness the history is less cruel than that  
written in southern Europe.

A message has now come from the  
Anglican church through her bishops  
upon the subject of the broken unity of  
the church.

At the Lambeth conference of bis-  
hops in 1888, a committee was appointed  
to consider what steps (if any) can be  
rightly taken on behalf of the Angli-  
can communion, toward the reunion of  
the various bodies into which the Chris-  
tians of the English speaking races is  
divided. The committee found evidence  
of a strong consensus of authoritative  
opinion from various branches of the  
Anglican communion that the time for  
some action in the matter had come.

The subject had been under considera-  
tion before, but the most important and  
precipitous brought to their attention  
was that of the general convention of  
the Episcopal church in the United  
States in 1886. That American report  
and declaration was made the basis  
of deliberations and with very slight  
modifications the Chicago declaration  
became the declaration of the Anglican  
bishops and so as distinct and authori-  
tative a statement of the position of  
that communion on this subject as could  
well be had.

The conference approved the declara-  
tion submitted by the committee (the  
following) as supplying the basis on  
which an approach might be made,  
under God's blessing, toward reunion.

I. The Holy Scriptures of the old and  
new testaments, as containing all things  
necessary to salvation, and as being  
the rule and ultimate standard of faith.

II. The Apostles' Creed, as the Baptis-  
mal Symbol; and the Nicene Creed, as  
the sufficient statement of the Chris-  
tian faith.

III. The two sacraments ordained by  
Christ Himself,—Baptism and the Supper  
of the Lord,—ministered with unfail-  
ing use of Christ's words of institution  
and of the elements ordained by Him.

IV. The Historic Episcopate, locally  
adapted in the methods of its adminis-  
tration to the varying needs of the na-  
tions called of God into the unity of  
His church.

Doubtless the committee expressed  
the mind of the conference in feeling  
that it was useless to consider the ques-  
tion of reunion with the Roman church,  
because any proposal that would be  
entertained by the authorities of  
that church only on condition of a com-  
plete submission to those claims of ab-  
solute authority, and the acceptance of  
those other errors, both in doctrine and  
discipline, against which, in faithfulness  
to God's Holy Word and to the true prin-  
ciples of His church, the Anglican com-  
munion has for three centuries protest-  
ed.

The committee said that they were of  
the opinion that with the chief of the  
communities not conforming to that of  
the Anglican church there would not only  
be less difficulty than is commonly sup-  
posed as to the basis of a common faith  
in the essentials of Christian doctrine, but  
that, even in respect of church govern-  
ment, many of the causes which had  
originally led to secession had been re-  
moved, and that both from deeper study  
and from larger historical experience  
there was in the present day a greater  
disposition to value and to accept the  
ancient church order.

A resolution was passed by the con-  
ference: "That the constituted authori-  
ties of the various branches of our com-  
munion, acting so far as may be in con-  
cert with one another, be earnestly re-  
quested to make it known that they  
hold themselves in readiness to enter  
into brotherly conference (\*\*) with the  
representatives of other chief Christian  
communities in the English-speaking  
races, in order to consider what steps  
can be taken, either towards corporate  
reunion, or towards such relations as  
may prepare the way for fuller organic  
unity hereafter."

The Lambeth declaration has been re-  
ceived as respectfully by those to whom  
it was addressed as could have been ex-  
pected. A wholesome and kindly dis-

cussion has gone on from which good  
has come and is likely to come. If not  
much in the way of visible results can  
be noted, surely a good deal has come  
in the way of better understanding, ap-  
preciation of the need of action and of  
existing conditions. Differences have  
not been accepted. Anglicanism and  
other forms of Christianity have been  
of different names have been disposed  
to look one another in the face with a  
little more kindness and brotherly in-  
terest. If we have not come together  
we know better where we stand, what  
can be given up or modified. All of this  
guard had to be covered slowly and pa-  
tiently, and perhaps it is being covered  
by the discussion in progress, through  
which the thoughts of the hearts of men  
are revealed.

I like to think that the declaration  
on the subject of church union came  
from the American Episcopal church.  
I believe that the motive and spirit of  
the men who brought about the decla-  
ration were worthy of all respect. There  
are in our own, and I suppose in every  
communion, persons whose interest in  
church union is stimulated by the hope  
that it will advance the interests of  
their own church. This appears not an  
open and many way of dealing with the  
subject. There is no lack of persons  
who are very ready to bring about union  
by arranging that their denomination  
shall swallow up the others. There is  
difficulty in finding Christian bodies  
ready for union by absorption. I think  
the declaration originally going from  
the American bishops in Chicago in 1886,  
a sincere utterance expressing a desire  
not so much to advance the interests of  
the Episcopal church as to heal the  
wounds of the Lord's body. There are  
without question a great company of  
people in the Episcopal church who  
most earnestly and unselfishly pray and  
labor for the end of our unhappy divi-  
sions. I think this is true also of mem-  
bers of the Congregational and Presby-  
terian churches.

It is not in the same measure of  
the Methodist and Baptist churches,  
whose great growth and prosperity ap-  
pear to lessen the sense of need of union.  
It is doubtless true that there has  
been in this last decade more earnest-  
thought, more intelligent study, more  
sincere prayer upon this subject of a  
broken and divided Christianity than  
in any like period since the Reforma-  
tion, and good in some way must come  
from it.

As the discussion has gone on it has  
become very plain that agreement upon  
the fourth article in the declaration,  
concerning the Historic Episcopate, will  
be most difficult to obtain. The great  
body of Christians—at least of all bear-  
ing the Protestant name—appear to hold  
that the Holy Scriptures contain all  
things necessary for salvation and are  
the rule and ultimate standard of faith.  
Different theories of inspiration are held  
within the church which has stated no  
theory of inspiration—only the fact.  
The substitution of the Bible as an in-  
fallible book in the place of an infalli-  
ble church, at the Reformation by ex-  
treme Protestantism, has failed. But  
while our theories about the Holy Scrip-  
tures do not agree, we can probably all  
accept the first statement of the Lam-  
beth conference.

Neither does there seem great diffi-  
culty in reference to the acceptance of  
the Apostles' Creed as the Baptismal  
Symbol and the Nicene Creed as the  
sufficient statement of the Christian  
faith. The creeds are used ever more  
commonly by Christian people. The  
thought of a creed as a restriction of  
Christian liberty is passing away. The  
historic sense and desire to be in com-  
munion with the church of the first day  
assent their power. The ancient creeds  
as declaring the terms of church mem-  
bership and what was most surely held  
and believed in the beginning command  
ever increased respect. There are those  
who want a creed, as they want their  
clothes, their house and its decoration,  
of the latest fashion, but there is a gen-  
eral disposition to get back to the sim-  
pler faith of the beginning, beyond the  
Sabbath and Cambridge platforms,  
the Westminster confession, the Thirty-  
nine articles and the decrees of Trent.

The fitness of the third article, the  
two Sacraments ordained by Christ  
Himself—Baptism and the Supper of  
the Lord—ministered with unfailing use  
of Christ's words of institution and of  
the elements ordained by Him,—is by  
nearly all perceived. The Sacraments  
are ordained by Christ Himself and  
their place is established by authority  
never to be questioned. The elements  
above all ordinances and rites as from  
Christ Himself. There is a general ac-  
ceptance of that view, in the midst of  
great diversity of opinion about the  
nature and the proper place of the Sa-  
craments in the life and worship of the  
church.

I do not mean to say that because the  
first three articles of the Lambeth de-  
claration have excited so little unfavor-  
able discussion that they would be read-  
ily accepted by the great denominations  
which ought to be united and are not.  
The difference in respect to them is so  
small as compared with the difference  
of opinion in respect to the fourth that  
attention has not been so closely fixed  
upon them. It has been taken for  
granted that little trouble would arise  
in connection with them, and this con-  
clusion may not be so true as it seems.  
The demand for interpretation, beyond  
the bare statement of facts might destroy  
the dream of harmony. Perhaps the  
plain and great divergence of opinion  
upon the fourth has led men to rest in  
the feeling that up to that point the  
course towards agreement would be  
easy.

This fourth article concerning the  
Historic Episcopate locally adapted in  
the methods of its administration to  
varying needs has brought out the great-  
est division of opinion. Discussion has  
been centered upon it as if it was the  
main question at issue. There is a gen-  
eral disposition to part company with  
the Chicago convention and the Lam-  
beth conference when this point is  
reached. The Episcopate has not been  
a word with which to charge a large  
part of English speaking Protestants.

The Bishop has suggested his Lordship  
of the Episcopal Palace who formerly  
busied himself in making dissenters un-  
comfortable, kept in with the court and  
government, was always on the side of  
ancient privileges, lived in ease and  
dignity and preached no bishop, no  
church, and perhaps no king. Well,  
that is not the Historic Episcopate of  
the Lambeth declaration. There has  
happily been a reversion to an earlier  
and better type, especially in America,  
and the bishop is commonly a man of  
hard work and simple life, often the  
first missionary in his diocese, a minis-  
ter in the highest order in the church,  
elected by his brethren of the clergy  
and laity, and as definitely under  
church law as any other minister.

Some prejudices against the order and  
office once warranted and reasonable  
may now be laid aside. The tendency  
in the Episcopal church to-day is to un-  
duly limit the authority of the bishop  
so as to lose the advantage of leader-  
ship with large powers and correspond-  
ing responsibility. So much of inde-  
pendence comes to the Presbyter and  
the Congregation that our system often  
seems like Congregationalism in prac-  
tice, with the theory, that of Episco-  
pacy. We call our independence paro-  
chialism and deplore some of its mani-  
festations. If there be any more inde-  
pendent clergy than our own, in respect  
to work and utterance, they have prob-  
ably more liberty than they need. The  
experience of the American Episcopal  
church would appear to have shown  
that the historic Episcopate may be  
adapted to a democracy, that all rea-  
sonable liberty goes with it, that much  
of the old prejudices and fear of prelacy  
are unwarranted.

It is asked why the Episcopate should  
have been named in this short decla-  
ration of things concerning which there  
must be agreement, before hopeful con-  
sideration of church union. The differ-  
ence between Anglican position in ref-  
erence to church government and that  
of the majority of English speaking  
Protestants in this country, at once ap-  
pears. The statement of the prayer-  
book that "from the Apostles' time  
there have been these orders of minis-  
ters in Christ's church, bishops, priests  
and deacons," is accepted by all on one  
side and counted a truth to be firmly  
held. On the other side it is disputed or  
not considered important in respect to  
the life and order of the church. So  
those who ought to stand together,  
stand apart upon the great question of  
the ministry and order of the church  
which is the Body of Christ and the  
visible manifestation of His Kingdom.

Happily, with old antagonisms soft-  
ened, with increased charity, with differ-  
ences acknowledged, we can set our-  
selves to the discovery of historical  
truth and the determination of its applica-  
tion.

Let it ever be remembered that the  
words of the declaration are: "The His-  
toric Episcopate,"—the Episcopal office  
as an historic fact. There is a doctrine  
of Apostolic succession based upon the  
historic fact, commonly held in the An-  
glican church.

(Continued on Seventh Page.)

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District of New Haven, ss. Probate Court, May 14, 1895.

ESTATE OF MARTHA L. PALMER, late of New Haven, in said district, deceased.

The Court of Probate for the District of New Haven hath limited and allowed six months from the date hereof for the creditors of said estate to present their claims for settlement. Those who neglect to present their accounts, properly attested, within said time will be deemed to have waived their right to demand payment on said estate.

ORDERED—That said application be heard and determined at a Probate court to be held at New Haven, in said district, on the 14th day of May, A. D. 1895, at 10 o'clock in the forenoon, and that notice be given of the pending application and the time and place of hearing thereon, by publishing the same three times in some newspaper having a circulation in said district, and by posting a copy thereof.

LIVINGSTON W. CLEVELAND, Judge.

District of New Haven, ss. Probate Court, May 14, 1895.

ESTATE OF SAMUEL GOODMAN of New Haven, in said district, insolvent debtor.

The trustee having exhibited his administration account with said estate to this court for allowance, it is

ORDERED—That the 21st day of May, A. D. 1895, at ten o'clock in the forenoon, at a Probate court to be held at New Haven, in said district, and that notice be given of the pending application and the time and place of hearing thereon, by publishing the same three times in some newspaper having a circulation in said district, and by posting a copy thereof.

LIVINGSTON W. CLEVELAND, Judge of said Probate Court.

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